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*575 *796 *kukusiut* send back X's call in the usual manner. Then, two by two, the masks are cast on to the fire and the ceremonial is over.

THE DANCE OF THE TALLY POSTS

[773] [777] [753] As previously described, a tally post is erected in the land above for every Bella Coola at birth. As long as this memorial is upright and firm, the individual to whom it refers enjoys health and prosperity, but if it becomes crooked he falls ill. [424] The uninitiated believe that several *kukusiut* have the prerogative of climbing to the land above during the ceremonial season and straightening leaning tally posts. This is such a [178] useful ability that it must have exercised great influence on the uninitiated in early days, but the rite has not been properly [164] carried out since the smallpox epidemic in the last century. The following account was obtained from two old men [115] who remembered the manner in which a certain *Onikotl* of *Tcmotl* performed a year or two before "The Great Sickness." Neither of the informants was a *kusiut* at the time, but they were able to supplement their recollections of the dance with what they afterwards learnt when initiated, so the following account is probably accurate in outline though deficient in detail. It will be convenient to refer to the dancer as X, and describe the ceremony in the present tense. It was also performed at Kimsquit many years ago.

The rite resembles *kusiotem* dances in many respects. X must obtain the consent of the marshals during the preceding summer, and their permission is refused unless the prospective dancer is a man of proved discretion. If they agree, X asks a [283] number of *kukusiut* women to help him by making a very long and strong rope of nettle fibre. At intervals the work-women gather for the purpose in the back-room of X's house, taking [688] care that no uninitiated see what they are doing. Every effort is made to ensure that there is no flaw in the rope as a break would be a serious matter, punishable by death.

Near the winter solstice the marshals choose a suitable time

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APPENDIX A

MECHANICAL PROCESSES

NO attempt was made to study either the material culture of the Bella Coola, or their methods of manufacturing, but information on some points was obtained incidentally. All sociological and religious features connected therewith have already been described.

THE TAKING AND PREPARATION OF OLACHEN

The run of olachen, *sputx*, comes about the end of April, and as many as possible are caught. In preparation, nets, *áłtc'x*ᵘ, are brought out from the boxes where they have been stored during the winter, examined, and repaired. If necessary, new ones must be manufactured out of nettle-(*lxnɑ-*) fibre laid away by the women for this purpose. By rolling the material on their legs, they produce a thin twine; five strands of this are then interwoven, making a finished cord capable of resisting great strain. The nets are constructed by the men. The type used at the present time, which is said not to differ from that formerly employed, consists of a purse-like sack, oval in cross-section, open at the wider end and tapering very gradually to the other, which is closed. The total length is about thirty feet, the diameter at the open end about eight feet, and at the closed end about three feet. A new net is dipped in a mixture of boiled hemlock-bark to darken it, and then boiled in a solution of willow-bark to prevent the knots from slipping.

The setting out of a net is not an easy task, so two or three men agree to work as partners. In the present degenerate days, property rights are not respected and each group selects a suitable spot. The best location is where the water is about three feet deep and runs rapidly, but without ripples, over a smooth piece of the bottom; such a place is called a *skłłɑx*. When the fish begin to run plentifully, the partners paddle out to set their net, taking with them four stakes, each about ten feet in length. The weight of a full net is tremendous, so the poles have to be driven down at least six feet, a difficult task on account of the stony bottom. Selecting the exact spot, one of four posts, *ɑ́łkdjɑlos*, is set upright and held in position by being tied to a cross-piece, *nudjiqosta*, fastened to the canoe for the purpose. While his two partners hold the craft steady, the third man begins to pound down the stake; metal mauls are now commonly used, but in former times this work was always done with an unhafted stone maul, *lsxwoma*. The fishermen relieve one another intermittently until the top of the pole has been driven down to within

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ɬkʷaɬkʷ': Goods collected by the relatives of a man when working on his commission as carpenter or other artisan in preparation for a potlatch.
Ɬɛɬ tɛɛm: A short-legged person who tries to cross a river; name of a string figure.
ɬɛmɬ': That part of a house on either side of the central fire.
Ɬɛɬɛma: 1—Sleep, a supernatural being.
2—Sleep, intangible *haxiat* prerogative.
ɬɛɬɛxɛm: Presents given to the one who leads a bride to her husband during a wedding.
Ɬɛɬqɛmɬkɛɬɛɬ, "Dark-Shade": A supernatural being.
ɬɛ-pɛl: Shadow.
ɬɛɬqɛmɛx: Hammer, *archaic*.
ɬɛkɛɛ: Brother-in-law or sister-in-law.
ɬɛɛmɛɬɛx: Shaman's stick with power of life at one end and death at the other.
ɬɛlɛɛ: Bloody grease that rises to the surface of the water when a seal is cooked.
ɬɛlɛ: That on which a chief sits, that is, his ceremonial prestige gained by the distribution of much wealth.
ɬɛlɛɛ: 1—Caribou hide.
2—Thong made of caribou hide.
ɬɛɛxɛm: Chequer-work cedar-bark matting.
ɬɛɬɛkɛ: Caribou.
ɬɛlɛɛ: Love charm consisting of hair of the one desired mixed with other ingredients.
Ɬɛmɛɛlɛ: Supernatural being who causes nightmares.
ɬɛmɛɛ or *ɬɛmɛɛnɛɬɛ*: Mortals, in contradistinction to supernatural beings.
ɬɛmɛɛlɛkɛɛxɛɛ: Body.
ɬɛmɛɛnɛɬɛɛxɛm: Assumption of human characteristics by mankind in the beginning of time.
Ɬɛxʷɛɛxʷɛkʷɛɛxʷɛɛ-a: Professional name of a female berry-picker.
Ɬɛxʷɛɛxʷɛkʷɛɛxɛm: Professional female berry-picker.
ɬɛkɛɛ: Mountain goat grease.
ɬɛkɛɬɛɛɛ: Castor.
Ɬɛkɛɛl, "What Has Been Divided": Village in the lower Bella Coola valley.
Ɬɛkɛɛ: Son of the first settlers at Green Bay in the beginning of time.
ɬɛɛmɛɛ: Octopus.
Ɬɛɛɛɛɛɛɛ: One of Raven's female Crow relatives.
ɬɛqʷɛɛxʷɛɛ: Red rock paint.
ɬɛɛɛ: Singer's baton.
ɬɛɛɛɛ: Text.
ɬɛɛɛ-pɛɛɛ: Part of a river where there are rapids and projecting stones.
ɬɛɛɛ: 1—Memorial-post, decorated with crest, erected near grave.
2—Plain posts erected near grave to indicate major ceremonies performed by the deceased.
ɬɛɛɛɛ: 1—Village in the upper Bella Coola valley.
2—Famous hunter mentioned in an ancient story.
ɬɛɛɛɛɛ: Dried dog salmon soaked in water.
ɬɛɛɛɛɛɛ: Masked representation of a dead person in crest form.
ɬɛɬ', "Rainwater-Dripping-through-the-Roof": A supernatural being.
ɬɛɛɛɛɬ: Black raspberry.
ɬɛɛɛɛɛ: Ocean.

[513] [585] [431] [412] [601] [283] [825] [285] [832] [828] [825] [824] [825] [386] [823] [211] [764] [262] [824]